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The PEOPLE's Duty, in Times of
Publick Danger.

A
S E R M O N

Preach'd in the
Cathedral Church
O F
G L O U C E S T E R,

On SUNDAY, Feb. 5. 1715.

Upon Occasion of the
Present Rebellion.

By R O B E R T B U L L, one of the
Prebendaries of Gloucester.

Publsh'd at the Request of the MAYOR, ALDERMEN,
and COMMON COUNCIL.

L O N D O N :

Printed for TIM. GOODWIN, at the *Queen's-Head*
against St. Dunstan's Church in Fleetstreet. 1716.

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Public Danger.

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To the Right Worshipful

THE
MAYOR,

The Worshipful the

ALDERMEN,

AND THE

COMMON-COUNCIL of the
City of *Gloucester* ;

The following DISCOURSE,

Publish'd at their Request,

Is humbly DEDICATED by

Their most Obedient Servant,

ROBERT BULL.

To the Right Worshipful

THE

MAYOR

The Worshipful the

ALDERMEN

AND

COMMONS
City of London



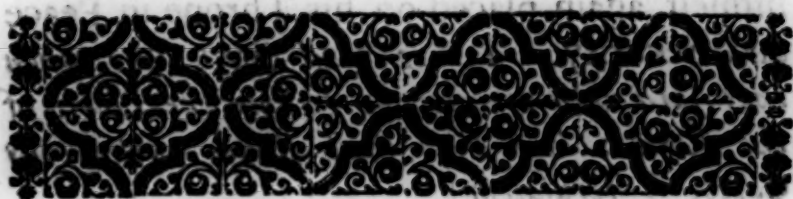
The following Discourse

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PSALM CXXII. 6.

*Pray for the Peace of Jerusalem ; they
shall prosper that love thee.*



HIS *Psalms* was without Question composed by *David*, tho' the Time and Occasion upon which it was made is not so certain. 'Tis probable, that it was some time after he was deliver'd from the *Unnatural Rebellion*, which was raised against him by his Son *Absalom*, when he had Leisure to reflect upon the great Dangers to which he had been exposed, and the Advantages which he began to be sensible of upon that Deliverance. For we find him in the 1st and 2d Verses, breaking out into Raptures of Joy, when he reflected upon his Happiness in having another Opportunity of Exercising his Religion

Religion in the Temple of God, and found himself again placed on his Throne in Peace and Security. *I was glad (says he) when they said unto me, let us go into the House of the Lord : Our Feet shall stand within thy Gates, O Jerusalem !*

In the Three following Verses, the Royal Psalmist extols the Glory of that City which he now governed in a profound Peace and Security, and reckons up some of the Advantages that were *there* to be found ; for he tells us, that 'twas thither that his People went up, *to praise the Name of the Lord.* 'Twas there that the Highest Court of Judicature sat, Debating and Transacting the Great and Weighty Affairs of the Nation ; and 'twas there also that the Throne of David was placed, and where the Kings of Judah lineally descending from him were always to reside. And then, in the Words of the Text, from all these Considerations, both Civil and Ecclesiastical, he takes Occasion to exhort his People to pray for the Peace of this Place ; and to beseech God, to continue to them a peaceful and quiet Enjoyment of these Blessings, which (he assures us) those who thus pray for, and earnestly endeavour after them, shall most surely obtain. *Pray for the Peace of Jerusalem ; they shall prosper, that love thee.*

Before

Before I proceed further, be pleased to observe with me, (what was before but hinted at) that this *Psalms* was composed by *David*, some time after he was deliver'd from a most Unnatural Rebellion, when he found himself in Peace and Safety, fix'd and established upon the Throne of *Judah*; when there was no View, either of a Foreign or Domestick Enemy, to disturb his Repose; and when there was no Ground for Murmuring, nor any Complainings to be heard in his Streets. And yet, in these blessed and desirable Circumstances, he represents it as the Duty of all Good Men, to pray for the Welfare and Prosperity of their Country, with Regard to its Interest both in Church and State; using their best and utmost Endeavours to promote the same, and to secure to themselves that Peace and Tranquility they at present enjoy.

How reasonable therefore, or rather necessary a Duty is this become, to Us of this Church and Nation; who find ourselves threaten'd with the utmost Danger, from a Rebellion (all Things consider'd) as Horrid and Unnatural, as that which gave Occasion to this *Psalms*? A Rebellion, which was at first begun, and is still with the utmost Industry fomented and carried on, by the most implacable Enemies

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of our Excellent Constitution? A Rebellion, which is become the more formidable, by having at its Head the *Pretender* himself in Person; whose Education under a most Tyrannous and Absolute Prince, and whose Zeal and Bigotry to the Church of *Rome*, threatens us with nothing less than the total Subversion of those Laws, and Extirpation of that most Holy Religion, which have been justly esteem'd the Ornament and Glory, as well as peculiar Happiness of these Realms? A Consequence, the very mention of which cannot but affect all Good Men with the utmost Horror, Dread and Confusion; and make them with a suitable Zeal and Affection perform the Duty recommended in the Text, and *pray for the Peace of Our Jerusalem*, since *they shall prosper that love it*.

In the Words, therefore, we have a Duty recommended to our serious Consideration; which is very proper at all Times and Seasons, but which becomes absolutely necessary in Times of Common and Publick Danger. 'Tis the Duty of Praying for the Welfare and Prosperity of our Country; which consists in the Safety and Preservation of its most Excellent Constitution, in Church and State.

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The Necessity of this Duty appears, from what has been already said upon this Subject ; but will be yet more evident, from what will be deliver'd in the Sequel of this Discourse. At present, our Time and Pains will be best employ'd, in laying before you some of those Things, which are requisite to render the Performance of this Duty effectual, towards the obtaining those Advantages we propose to our selves in the Discharge of it.

And here, tho' there are many Things highly worthy of our Consideration, I shall confine my self to discourse of Two only ; which are of such a Nature, that if they are neglected, we can have no reasonable Grounds to expect that our Prayers will be successful ; that we shall obtain those Good Things we desire, or avert those Evil ones, of which we are afraid.

In the first place, therefore, it concerns us,

(1.) To examine our selves, whether we are fit Objects of that Mercy, for which we become Petitioners ; or, whether we are not involved in an Habit or Custom of some Heinous Sin, which justly exposes us to those Calamities, which at present threaten us. And,

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(2.) It no less concerns us, to join our own Endeavours with our Prayers; and to make use of those Lawful Means, which Providence puts into our Hands; to avert those Evils we fear, or obtain those Blessings for which we offer up our Prayers to God. And,

(1.) It concerns us to examine our selves, whether we are fit Objects of that Mercy, for which we become Petitioners; or whether we are not involved in an Habit or Custom of some Heinous Sin, which justly exposes to those Calamities which at present threaten us. For if we lie under any such Habit, we are not fit Objects of the Divine Mercy, but are justly exposed to that Vengeance, which is due to our Sins, and which therefore we have all the Reason in the World to fear will fall upon us.

And here, upon taking but a Cursory View of the Sins of this Nation, they will appear to be so many, and those of so heinous a Nature, as justly (without a speedy and hearty Repentance) to call down the Divine Wrath and Indignation upon it. Witness the *Prophaneness, Irreligion, Atheism, Perjury* and *Ingratitude*, that have of late been so remarkably conspicuous in it. These are Sins, which leave so deep a
Stain,

Stain, as is not easily to be wash'd out ; and they are most of them become so Epidemical, that they may justly (and in a very emphatical manner) be esteem'd *the Sins of the Nation.*

I have not Time to enlarge upon each of them in particular ; but shall borrow so much of your Patience, as to expatiate a little upon the Two last of them ; I mean, those of Perjury and Ingratitude.

As to the First of them, that of Perjury, it cannot be denyed that it is become a very Common and even a National Sin ; and a Man would be hard put to it, who should endeavour to find a Place or Country, where the most Sacred *Ties* of Religion, the Solemn Obligations of an Oath, are so manifestly disregarded, as in this of Ours. I speak chiefly with respect to that sort of Oaths which the Government exacts from us, as the Best and Highest Security it can have of our dutiful Behaviour towards it. We have seen but too many Examples of Men, who have *one Day* taken the Oath of Allegiance to their King, and appear'd in open Rebellion against him the *next* ; who have *Abjured the Pretender* in the most solemn manner, at the same time (possibly) as they were inviting him over ; and who in all likelihood have taken these Oaths from no other Motive, than to gain to themselves thereby,

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thereby, a greater Power and better Opportunities to serve him. What the Event of such impious Prevarications will at last be, God only knows ; but we have reason to fear, that such high and daring Prophanations of his most Sacred Name, will in the end provoke him to pour out the full Vials of his Wrath and Indignation upon us, and to render us as remarkable Instances of his Vengeance, as we have hitherto been of his Mercy and Compassion. And so I pass to the

Second National Sin I purposed to speak of, *viz.* that of Ingratitude ; which I shall consider both as it relates to God himself, the Author and Fountain of all Blessings, and as it regards also those Glorious Instruments, which he is sometimes pleased to make use of, to convey them to us.

That we of this Nation have received many and very particular Marks of the Divine Favour, is a Truth too evident to be called in Question. The Number of them is so great, and the Quality of them so remarkable, that they will rather incline a Man to think us a *People chosen of the Lord, the Darlings and Favourites of the Almighty.* We were once, as well as the rest of the World, involved in the gross Errors and horrid Superstitions, which the Court of *Rome* had by degrees

degrees introduced into the Church of Christ; infomuch that the very first Principles of the Christian Religion were in a great measure perverted; the Articles of its Faith render'd obscure; new and unheard-of Ones, super-added to them, and the Necessity of good Works in a manner laid aside. And yet it pleased God at last wholly to withdraw that Veil, which had for many Ages covered the Face of his Church, and to cause it to shine out in many Parts of the World (but especially in this our Nation) with that Primitive Lustre and Brightness with which we behold it at this Day. And if we will but consider with our selves, how openly and remarkably it hath many times pleased the Divine Goodness to exert it self in the Defence and Preservation of this Church, we cannot but think, that as he has a very particular Favour for it, so we ought to look upon our selves as very happy, in that we are continued to be Members of it.

It had not been long establish'd in this Nation, before its Adversaries of the Church of *Rome*, being filled with Envy and Indignation at the Purity of its Doctrine, and the Splendor in which it appear'd, were contriving all imaginable Ways to compass its Ruin. And in order thereto, made such an Horrid and Hellish Attempt against it, as is not

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not to be equall'd in all the Annals of Time, from the Foundation of the World. But it pleased the Divine Goodness for that time to frustrate those deep-laid Designs of its Enemies. And though he afterwards permitted it for a while to be rent and torn, by an Enemy of another sort, which was foster'd and cherished in its own Bosom, yet he soon united its Divisions, and heal'd its Breaches, and continued it in a very prosperous Condition for many Years : So good and gracious hath the great God of Heaven been to us ! Such amazing and wonderful Things hath he done for us !

And have we made any suitable Return for these Mercies ? Have we expressed our selves with that Thankfulness and Gratitude to him, which the Number and Quality of his Blessings require from us ? From whence then proceeds that *Perjury, Propphaneness, Irreligion and Atheism*, which I before-mention'd as the great and crying Sins of this Nation ? From whence flows that Torrent, that Inundation of Vice and Wickedness, which bears down all before it, and which is spreading it self so fast in every Corner of the Nation ? *Do ye thus requite the Lord, O foolish People and unwise ? Is not he thy Father that bought thee ? Hath he not made thee and fashioned thee ? Of the Rock that begat thee, thou art unmindful,*

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unmindful ; and hast forgotten God that formed thee. Deut. 32. v. 6, & 18.

Nor are we less to be reprehended for our Demeanour towards those Glorious Instruments, which Providence hath made use of, to convey its Blessings to us.

A short View of another, no less Remarkable Deliverance, which hath been wrought for us, and of our Behaviour after it, will be a sufficient Proof of the Assertion.

Many of us remember a Time, when there was placed on the Throne of these Realms, a Prince, whose Bigotry to the Church of *Rome*, and insatiable Thirst after Arbitrary and Unlimited Power, threaten'd our most Excellent Constitution with the most extreme Danger. To deprive us at once of our Liberties, a Dispensing Power was set up, to take off the Edge of those Laws, which were wisely contrived to support them. And the more effectually to extirpate our most Pure and Holy Religion, Men well instructed in the Principles of the Church of *Rome*, began to be placed in our Universities ; that so the Poison, at first taken in at the Head, might the more speedily be convey'd to the other Parts of the Body. Care being taken in the mean while, by Imprisonment, and other Means, to discourage and oppress those Bulwarks and Ornaments of our Church, who stood in
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the Gap, and vigorously opposed the present Innovations ; that none might, for the future, presume to put an Obstacle in the way of that Torrent, which was so impetuously pouring in upon us.

And now, the Face of Religion in these Nations appear'd pale and discoloured ; and the Convulsive Pangs and Agonies, that began to vex and distort its feeble Remains, threaten'd a certain and speedy Dissolution : Which had immediately ensued, if in the very Crisis of the Distemper God had not raised us up a Physician, who alone had Skill and Ability to encounter it. I mean, His Late Majesty of Blessed and Immortal Memory ; to whom a Kind and Indulgent Providence, afforded *a Safe Arrival here, and made all Opposition fall before Him, till he became our King and Governor* ; till he applied proper Remedies to our Evils, restored our broken and shatter'd Constitution to its primitive Vigour, and fix'd it once again upon its Ancient and Solid Foundations.

How, and in what manner we have since express'd our Gratitude to this our Illustrious Deliverer, let our Enemies tell ; who, reaping the Advantage of our Miscarriages, may reckon them up with Pleasure. The Subject is too melancholy for my Description, and therefore I pass it by with this only Remark ; That our Unthankfulness to
God,

God, the Author of these Blessings, and Ingratitude to Him, who was the Glorious Instrument, by which they were more immediately convey'd to us; must render us unfit Objects of the Divine Mercy, expose us to the greatest Calamities, and cause our Prayers to be vain and ineffectual, without a speedy and hearty Repentance: And proceed to shew,

(2.) That it no less concerns us, to join our own Endeavours with our Prayers; and to use those Lawful Means, which Providence puts into our Hands, to avert those Evils we fear, or obtain those Blessings for which we offer up our Prayers unto God. For how can we expect, that God should hear our Prayers, and grant us the Things we desire of him; when we our selves are wanting in our Endeavours after them, and will not be at the Pains to use those Means, which being duly and justly pursued, would bring us to the End we have in View?

It is, generally speaking, in every Man's Power, to be the Builder and Architect of his own Fortune; that is, in other Words, to procure to himself a Competent Share of those Temporal Good Things, which are necessary to his Support and Well-being in this World. And tho' no Man can be morally sure of obtaining these Things purely

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by his own Endeavours, without having Recourse to the Throne of Grace, and imploring a Blessing upon his Endeavours; yet he may be certain, that without these Endeavours, his Prayers will be vain, and altogether ineffectual. For our Saviour bids us, *Matth. 26. v. 41. Watch and pray, that ye enter not into Temptation.* By which Words, he certainly gives us to understand, that without Watchfulness, our Prayers will not be sufficient to guard us against Temptations; and without Prayer, all the Vigilance we can use, will not be able to secure us from them: That both our Prayers and Endeavours must go together, or neither of them will be effectual.

Are we then desirous to avert those Evils which at present threaten us? Let us apply our selves to God, in frequent and fervent Prayer, beseeching him to deliver us from them. But at the same time, let us make use of those Means, which he puts into our Hands; lest we be found wanting to our selves, and so be justly deprived of those Advantages, which we will not be at the Pains of endeavouring after.

And here give me leave to lay before you, some of those Means which the Divine Providence has mark'd out to us, not only as lawful, or such as may be made use of without

out violating our Consciences; but which are just and necessary, and cannot be omitted without a manifest injuring of our Consciences, and otherwise exposing our selves to the utmost Danger. In the first Place then :

(1.) Let us take care, that we readily and chearfully contribute to those vast Expences, the Government must unavoidably be at, in defending it self and us from the Attempts of our common Enemies. This is the very End for which we pay Tribute, to enable our Rulers to protect us in the quiet and peaceable Enjoyment of our Rights and Liberties, and to frustrate the Attempts of all those who shall endeavour to invade them. *For this Cause (saith St. Paul) pay ye Tribute also : For they are God's Ministers, attending continually upon this very thing.* My Lord Clarendon observes, in his History of the Great Rebellion, that, "The Unthrifty Retention of their Money, which possessed the Minds of those, who did really wish the King all the Success he wished for himself, was one unhappy Cause of all his Misfortunes. And if they had in the beginning, but lent the King the Fifth Part of what, after infinite Losses, they found necessary to sacrifice to his Enemies

" mies in the Conclusion, to preserve them
 " from total Ruin ; his Majesty had been
 " able, with God's Blessing, to have preserved
 " them, and destroyed all his Enemies.

(2.) We must not only endeavour to supply the Exigencies of the Government, by submitting quietly and chearfully to those Taxes and Impositions, which the Wisdom of the Nation shall judge proper ; but we must also *lend an helping Hand, and expose even our very Persons, if that shall become necessary for the Common Safety.* That we may repel Force with Force, and defend our Lives with the same Weapons with which they are attacked, is a Principle that is dictated to us by the Law of Nature it self. To this Purpose Cicero * tells us, that 'tis a *Law not written, but natural, which we do not learn or receive from others, but take from Nature her self, that if our Life is exposed to any Danger, either by the Violence or Craft of Robbers, or other Enemies, we may use all honest ways of*

* Est hæc non scripta sed nata lex, quam non didicimus, accepimus, legimus, verùm ex naturâ ipsâ arripuimus, hausimus expressimus, ad quam non docti, sed facti, non instituti, sed imbuti sumus ut si vita nostra in aliquas insidias, si in vim, in tela aut latronum, aut inimicorum, incidisset omnis honesta ratio esset expedienda Salutis. *Orat. pro Milone.*

preserving it. And Josephus, † *That the Law of Nature gives all Men a strong desire of Life, and for that Reason we look on those Men as our Enemies, who manifestly endeavour to take it from us.*

Since therefore, this Principle of Self-Preservation is so ingrafted in our very Nature, that it is scarcely to be imagin'd how we can divest our selves of it, without degenerating into a Degree of Stupidity below even that of the very Brutes; from whence can proceed that Supine Carelessness, that more than Brutish Insensibility, that *Avowed Indifference*, which at this Time is so visible among us? We see our Selves, our Liberties, our Religion, *all* exposed to the most extreme Danger; we see the Life of the *Best of Kings*, and the Ruin and Destruction of the whole *Royal Family* (our greatest, and under God only Security) apparently aim'd at in this execrable Rebellion, and yet we sit quiet and easy under it, as if we were no way concern'd in it, but expected an Exemption from the Common Calamities of our Country. Such a Procedure at this Time seems not easily to be accounted for, unless it should be imputed to a secret Appro-

† φύσις γὰρ νόμος ἰσχυρὸς ἐν ἅπασιν τὸ ζῆν ἐθέλειν, διὰ τὸτο, καὶ τὸν θανερῶς ἀραιομένους ἡμᾶς τέτυκτο πλεμῖος ἡγούμενα. De Bell. Judaico. Lib. 3. ch. 25.

bation of the Evil Practices of our Enemies, and a Desire that they may be prosperous and successful therein. And in this Case it will hardly be deny'd, that the Neutrality and Indifference I am speaking of is almost, if not altogether, as criminal in its Nature, as even a profess'd Avowance and Approbation of them would be. For it has a very direct Tendency to animate and encourage our Enemies, and to dishearten our Friends; it effectually deprives the Government of that Help and Assistance it expects and ought to have from us; and it is a plain Argument that we are only restrained by some Private and *By-Considerations*, from openly declaring our selves against it. If therefore we would wipe off these Imputations, which may with so great a Colour of Reason be fasten'd upon us, if in reality we have *at Heart* the Safety of our Country, and the Preservation of our Religion; let us in this Time of Common Danger exert our selves with the utmost Vigor, and in our several Capacities strengthen the Hands of our Governors, who are labouring with an unwearied Diligence to save us. ~~So~~ shall we approve our selves good Subjects to our King, true Lovers of our Country, and Genuine Sons of that most Excellent Church of which we so zealously affect to be Esteem'd Members.

(3.) Another Means to remove the Dangers which at present threaten us, is to make known to our Superiors, all those Treasons and Traiterous Conspiracies, which we shall any way discover to be form'd against the Government, against the Person of the King himself, or any of the Royal Family. For how can they guard themselves against Attempts, which are made upon them of a sudden? Or secure themselves against those Designs, which may possibly take Effect before they are seen, or so much as suspected to be levell'd at them? This is so confess'd a Duty from all Subjects to their respective Governors, that whoever is guilty of a Neglect of it, from that Moment ceases to be a Good Man, or a Good Subject, becomes himself a Traitor, and by being Accessary to the Crime, renders himself justly liable to the Punishment which is due to it. 'Tis a Duty also, to which many of us (that is, of those whose Circumstances and Condition in the World, are most like to give them an Opportunity to put it in Practice) have ~~solemnly~~ bound ourselves by the Solemnity of an Oath, and so added the highest Obligation of Religion, to those other very forcible Ones of Nature

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and Justice which before engaged us, to a diligent and faithful Discharge of it.

(4.) And lastly. Let us take care to guard our selves against those Devices and Artifices of our Enemies, by which they endeavour to work upon either our Weakness or Credulity, and so render us before we are aware, the very Tools and Instruments to bring about their most execrable Designs. Have we not of late seen several detestable Pamphlets, that have been industriously sent abroad into the World (and received with too great Approbation and Applause) the chief, if not only Design of which, was to procure Respect and Veneration to the Persons of some Men, who are since known openly to abet and promote the present Rebellion? And to vilify and render odious the Persons of others who are Hearty and Zealous in their Endeavours to defeat it, and to prevent all the unhappy Consequences of it? Have we not seen others, that are writ with a profess'd Design to render even the Person of the *Pretender* himself acceptable to the People, and to load His present Majesty and His Government with the most odious and unjust Calumniation? And are we not in a very high Degree Besotted and Infatuated thereby, so as
to

to be given up to the strongest Delusions ? To believe the most palpable Lies ? To do the maddest and most unaccountable Things ? Have not some already taken up Arms against their Lawful and Rightful King ? And are not others (if a favourable Opportunity should offer) ready to do the same, for no better a Reason that we know of, than to screen some perjured Traitors from the Hands of Justice, who have long since been contriving Ours and our Country's Ruin, and who, but for a wonderful Providence, had before this time effectually brought it upon us ?

My Brethren, let us stop here, and not wilfully hurry our selves down that Precipice, to the very Brink of which, the Cunning of our Enemies, and our own intolerable Weakness has so apparently brought us. Let us look about us before it be too late, and endeavour to make use of those Means which an indulgent Providence does yet afford for our Safety. Let us look on Things as they are in themselves, not as they are painted to us, and varnish'd over by Artful and Designing Men. Whatever Accomplishments, and Princely Vertues the Friends of the *Pretender* would have us believe to be in him, let us consider him as a Person endued with other Qualities, altogether inconsistent with our Safety or Repose. Let us look on

him as One whose Religion and Interest is wholly incompatible with Ours ; as One who comes reeking with Fury and Indignation against us, for imagined Injuries, and what (if he should prevail) will be esteem'd the unmerited Hardships of a tedious Exile ; and as One who will be sure to sacrifice us to his most bitter Resentments, if we shall ever (either thro' our own Obstinacy or Indiscretion) make our selves subject to his Power.

Let us not imagine, that this is a false Representation of the Case ; or vainly flatter our selves with Hopes of being able to fetter Him with Articles and Engagements, whose only Title must be that of Conquest ; whose Melancholy and Vindictive Temper, sharpen'd with Disobligations, will strongly incline him to punish us as Rebellious Subjects ; and whose Education in a Religion which allows of no Mercy or Clemency to those of another Communion, will suffer him to shew us none, but force him to treat us as *Hereticks*, and cut us off from the Face of the Earth.

You see then, that our Distemper is come to a very Dangerous Crisis : And yet it seems much in our own Power, which way to determine it ; whether we will patiently, and without Reluctance, submit

submit to it ; or, with one Hearty and Vigorous Struggle, at once subdue it. If we suffer it to grow upon us, we know the Consequence. If we strive against it, and make use of those proper Remedies, that are ready at Hand, we have yet very Reasonable Grounds to believe, that we shall wholly overcome it.

We have a PRINCE seated upon the Throne, who, by the Confession of his very Enemies, is every way qualified to make his People Happy. Who has Courage enough, to Defend us ; Wisdom and Prudence enough, to Govern us by the Known and Wholsome Laws of our Country ; Virtue and Piety enough, to call down a Blessing upon us ; if our own greater Sins do not lay a powerful Obstacle in the way, and divert that Current of Divine Mercy, which (we have Reason to believe) would otherwise flow down in a very plentiful manner upon us.

We have a KING, who lives in the constant Communion of the Church of *England* : One, who has given us not only his Royal Word, but his most Solemn Oath, to protect it : One, whose worst Enemies can charge him with no Violation of his Promise once given ; and who therefore, in all Likelihood, will render it for the present,
and

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and transmit it to Posterity, even Brighter and more Glorious than he found it.

In a word; We have a King, whom God hath hitherto bless'd with wonderful Success, by rendring both the open Attempts of his Enemies vain and fruitless, and by discovering to him (in a great measure) those secret Machinations and Designs, which have been form'd against Him.

Let us therefore strengthen His Hands in all those Instances I have before mention'd, and in others which our own Thoughts cannot fail of suggesting to us; and then, upon our hearty Repentance for our past Miscarriages, and vigorous Resolutions never to be guilty of the like for the future; we may with Confidence expect, that God will in the End Crown Him with Greater and yet more Glorious Successes, and enable Him once more to Establish Peace in Our *Sion*, and Prosperity in Our *Israel*; and to render Our *Jerusalem* the *Perfection of Beauty*, the *Joy of the whole Earth*.

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